ifetumMiog billows of careless fortuufcand chance* The impieties of Dionysius,[a] his scoffing abuses of religion, and whatsoever was then sacred, or worshipped under the notion of a God, were most notorious ; and yet it is observed, that he fared neyer a jot the worse for it. " Hunc nee Olympius Jupiter fiilmine percussit, nee JEsculapius misero diuturnoque naorbo tabescenteminteremit; vefum in suo lectulo mortuus, in Tympanidis rogurn il-latus est, eamque potestatenij quam ipse per sce-lus nactiis erat, quasi justam et legitimam, haere-ditatis loco tradidit:" Neither did Jupiter Olyni-pius strike him with a thunderbolt, nor JEseu-lapius inflict any languishing disease upon him ; but he died in his bed, and was honourably interred, and that power, which he had wickedly acquired, he transmitted, as a just and lawful inheritance, to his posterity. — And Diogenes the Cynic, though much a Theist, could not but acknowledge, that Harpalus, a famous robber or pirate in those times, who, committing many villanous actions, notwithstanding lived prosperously, did thereby " Testimoniuna dicere contra .deos," bear testimony against the gods.[b] — Though it has been objected by the Theists, and thought to be a* strong argument for providence, that there were so many tables hung up in temples, the monu-ments of such as, having prayed to the gods in storms and tempests, had escaped shipwreck; yet, as Diagoras observed, " Nusquam picti sunt, qui naufragium fecerunt," there are no tables ex-•'•teat pf those of them who were shipwrecked,[0]— Wherefore, it was not considered by these Theists,

[a] Cicer, de Nat.,Deor. lib. iii, cap. **3^xxv. p.**
[b] Id. ib. cap. xxxiv. p; 3099* . [c] Ibid.cap.xxx\Hi.p.3104,